

Surah 28 Surah Qasas

THE STORIES

THE LINK BETWEEN SURAH QASAS AND THE PRECEDING SURAHS

By Name: The Surahs before *Surah Qasas* prove Towheed and the fact that Allaah is the Only One Who is the source of all blessings. It is even stated that a creature as little as an ant realised that only Allaah has knowledge of the unseen. In propagating this message, one is likely to encounter numerous hardships, but these should be borne with fortitude. A perfect example of this is in the various narratives (Qasas) of Moosa عليه السلام's life, who endured a tremendous amount of difficulties, but he eventually overcame them all.

By Content: Using many arguments, *Surahs Furqaan*, *Shu'araa* and *Naml* prove that all blessings and fortune proceed only from Allaah. They also prove that Only Allaah is worthy of worship, the Controller of all matters, and the Only One to be called upon in need.

The Mushrikeen greatly harassed Rasulullaah ﷺ when he preached these messages to them. *Surah Qasas* recounts the story of Moosa عليه السلام, who endured many hardships when preaching the same message. The incident is meant to encourage Rasulullaah ﷺ in his duty. Allaah assures him that he is Allaah's true messenger and that he will be victorious in the end.

Moosa عليه السلام was also put through many trials but when he persevered, he and his followers emerged as victors while their enemies were destroyed.

A SUMMARY OF THE SURAH

Surah Qasas is introduced with encouragement towards the Qur'aan when Allaah says, **“These are the Aayaat of the Clear Book”** [verse 2]. A crux of the entire narrative is mentioned from the words **“With the truth, We recite to you something from the story of Moosa عليه السلام and Fir'oun... (until the words) ... what they most feared from these weakened people”** [verses 3 to 6]. The detailed story then follows from verse 7, and only terminates at the end of verse 42.

These verses discuss the life of Moosa عليه السلام before he announced his Prophethood, as well as his life afterwards. It provides details about how he preached to the people and how they rejected his message. However, after much perseverance he and his followers were finally rescued, while Fir'oun and his people were drowned.

Thereafter, the Surah presents replies to certain objections of the Kuffaar. Their objections are as follows:

* **“When the truth (Muhammad ﷺ) came to them (the Mushrikeen of Makkah) from Us, they said, “Why is he not given something like that which was given to**

Moosa" [verse 48]. Allaah replies to their objection by saying, **"Did people not reject what was previously given to Moosa ?"** Therefore, they will reject whatever has been given to Rasulullaah ﷺ as well, even if their request was granted. They merely make these requests out of obstinacy and without sincerely.

* Allaah then quotes another objection raised by the Mushrikeen of Makkah when He says, **"If we follow the guidance (Islaam) with you, (the other Arab tribes will attack us and) we will be removed from our land"** [verse 57]. They claimed that the other Mushrikeen would overpower them if they were to accept Islaam. Allaah replies by saying, **"Have We not granted them a safe Haram (where no one dares attack them), to which the fruit (product) of everything is attracted as a provision from Us (because of which they will not face starvation even though others may refuse to deal with them)?"** Everyone maintained the sanctity of the Haram and showed utmost respect to it. Therefore if the people of Makkah were to accept Islaam, they would certainly still remain safe as they were before.

These objections are followed by five logical proofs that substantiate Moosa ﷺ's message of Towheed. The various proofs mentioned in this Surah prove that Only Allaah is the Controller of the universe, the Knower of the unseen and that blessings and good fortune only proceed from Him. Therefore, **only** He must be worshipped and called upon when in need.

سُوْرَةُ الْقَصَصِ قِيَامُهَا بِمَا فِيهَا مِنْ آيَاتٍ وَتَسْمِيَةِ كَوْنِهَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Compassionate, the Most Merciful.

طَسَمَ ①

1. Taa Seen Meem (Only Allaah knows the correct meaning of these letters).

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ②

2. These are the Aayaat of the Clear (explicit) Book (the Qur'aan).

نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ③

3. With the truth, We recite to you something from the story of Moosa عليه السلام and Fir'oun (specifically) for (the benefit of) those people who have Imaan (because those without Imaan will not accept the message).

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ مِنْهُ طَائِفَةٌ مِنْهُمْ يُدَبِّحُونَ أَبْنَاءَهُمْ وَيَسْتَحْيُونَ نِسَاءَهُمْ إِنَّهُمْ لَمُفْسِدِينَ ④

4. Verily Fir'oun glorified himself on earth and divided the people (of Egypt) into groups (to serve him). He weakened (suppressed) a party of them (the Bani Israa'eel), slaughtered their sons (so that none of them may rise against him as he had dreamt), while keeping their daughters alive (to serve him). He was certainly from the transgressors.

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ⑤

5. We intended to favour those who were weakened (suppressed viz. the Bani Israa'eel) in the land (of Egypt) by making them leaders (rather than the subjects they used to be), making them successors (who survived after the destruction of Fir'oun's people),

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ⑥

6. ... (We intended to favour the Bani Israa'eel) by granting them authority in the land and showing Fir'oun, Haamaan (Fir'oun's chief minister) and their armies (followers) what they most feared from these weakened people (that the Bani Israa'eel will be the cause of their downfall).

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيْهِ فَإِذَا اخْضَعَتْ عَلَيْهِ فَالْقِيْهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجُعَلُوهُ مِنَ الْمُرْسَلِينَ ۝

7. (After Moosa ؑ was born and his mother feared that Fir'oun's men would kill him,) We inspired Moosa's mother (instructing her), "(Continue to) Nurse him. (However,) When you fear for his life, then place him in (a basket, which should be put into) the river (Nile) and neither fear (for his safety because We shall protect him) nor grieve (over your separation from him because it will not be for a long while). We shall certainly return him to you (to suckle) and have made him from among the Ambiyaa." (After placing the baby Moosa ؑ in the Nile, the basket floated past the palace of Fir'oun, whose wife had it removed from the water. She then decided to adopt the child as her own, as mentioned in the coming verses.)

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِبِينَ ۝

8. So the people of Fir'oun picked him (Moosa ؑ) up (little realising that in their view he was) to be an opposition and (a source of) grief for them (when he grew up). Indeed Fir'oun, Haamaan and their armies were sinners.

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنِي لِي وَلَكَ لَا تَقْسُوهُ ۖ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ۝

9. (When she saw the baby Moosa ؑ in the basket,) Fir'oun's wife said (to Fir'oun), "(This child will be) A (great) coolness (delight) for my eyes and yours. Do not kill him. Perchance he may benefit us or we may adopt him as a son." (Consequently, Fir'oun acceded to her request. However), They had no knowledge (of the consequences of their act).

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرْعَانًا كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ۝

10. (Meanwhile,) The heart of Moosa's mother was (very) restless (for she was worried about her baby). She would have almost revealed (disclosed) his condition (by telling people her story) if We had not strengthened her heart to be from those with conviction (when she was convinced that Allaah would protect her child, she allowed him to be separated from her and to be taken into Fir'oun's home).

وَقَالَتْ لِأُخْتِهِ قُصِّيْهِ فَبَصَّرَتْ بِهِ عَنْ جُنْبٍ وَهُمْ لَا يَشْعُرُونَ ۝

11. She (the mother) said to his (Moosa's) sister, "Follow him (downstream)." So she (the

sister) **spied on** (looked after) him from afar without their knowledge (she saw what happened without Fir'oun's people seeing her).

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٧﴾

12. Before (returning Moosa عليه السلام to his mother to suckle him,) **We forbade all wet nurses to him** (because of which the baby Moosa عليه السلام refused to suckle from any wet nurse when Fir'oun's wife tried to get him to suckle) **and (finally) she** (Moosa's sister) **told them,** “Should I show you a family who will foster him on your behalf, and who will take good care of him?” (When Moosa عليه السلام's mother took him, the child readily took to her and suckled from her. Fir'oun's wife then hired her to suckle the child.)

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَىٰ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٨﴾

13. So (in this manner,) **We returned him to his mother so that her eyes may be cooled** (so that she may be happy), **so that she may not grieve** (over their separation) **and so that she may know that Allaah's promise is true. However, most of them** (people) **are not convinced** (that Allaah's promises are always true, and therefore they do not have Imaan).

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ يُجْزَى الْمُحْسِنِينَ ﴿١٩﴾

14. When Moosa عليه السلام **reached his full strength and was fully grown** (had reached the age of physical and mental maturity), **We granted him wisdom and knowledge** (understanding). **Thus do We reward those who do good** (the virtuous).

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَةِ هَٰذَا وَمِنْ عَدُوِّهِ فَاسْتَغَاثَهُ الَّذِي مِّن شِيعَتِهِ عَلَى الَّذِي مِّنْ عَدُوِّهِ فَوَكَزَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالِ هَٰذَا مِن كَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿٢٠﴾

15. He (once) **entered the town at a time when its people were oblivious** (while they were resting during the afternoon) **and found two men fighting. The one was from his people** (the Bani Israa'eel) **and the other was from the enemy** (a Copt). **The one from his own people shouted to Moosa** عليه السلام **to help him against the other from their enemy. (While separating the two) Moosa** عليه السلام **punched him** (used his fist to push the Copt) **and** (because of his tremendous strength, Moosa عليه السلام) **concluded his affair** (killed the Copt although he did not intend to do so). (Regretting the act,) **He said,** “This (killing) is from the works of Shaytaan (something Shaytaan loves). **Indeed he** (Shaytaan) **is an enemy** (to man) **and one who openly misleads.**”

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرْنَا لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٢١﴾

16. Moosa عليه السلام said, “O my Rabb! I have oppressed (*wronged*) myself, so forgive me (*for my mistake*).” So Allaah forgave him. Without doubt, He is the Most Forgiving, the Most Merciful. (*The Ambiyaa considered even their mistakes to be equal to sins.*)

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ ﴿١٦﴾

17. He said, “O my Rabb! On account of the favours (*forgiveness, knowledge and wisdom*) you have given me, I shall never be among those who are accomplices (*supporters of*) to criminals (*in future*).”

فَاصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِحُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُّبِينٌ ﴿١٧﴾

18. The morning found him (*Moosa* عليه السلام) in the city, fearful and apprehensive (*worried that he may be punished for the death of the Copt*), when suddenly the same person (*from the Bani Israa'eel*) who cried for help the previous day began calling for his help (*as he fought another Copt*). (Because it appeared to Moosa عليه السلام that the person was one who was always getting involved in fights,) Moosa عليه السلام told him (*the Israelite*), “You are obviously a misleading (*mischievous*) person.” (However, Moosa عليه السلام then realised that it was the Copt who was at fault)

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَمْوَسَّىٰ أَلْأَنْتَ تَقْتُلُنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ إِنَّ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمَصْلُحِينَ ﴿١٨﴾

19. (Therefore, Moosa عليه السلام decided to assist the Israelite. However,) When Moosa عليه السلام intended to grab hold of the person who was an enemy to both of them (*the Copt*), he (*the Israelite thought that Moosa* عليه السلام was going to grab hold of him and therefore) said, “O Moosa! Do you wish to kill me like you killed the person yesterday? You only wish to become a tyrant on earth and have no intention of becoming a reformer.” (Hearing this, the Copt reported to Fir'oun that it was Moosa عليه السلام who had killed the Copt the previous day. Fir'oun and his ministers therefore decided that Moosa عليه السلام should be executed.)

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَمْوَسَّىٰ إِنَّ الْمَلَائِكَةَ يَتَمَرُونُ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِلَىٰ لَكَ مِنَ النَّاصِحِينَ ﴿١٩﴾

20. (Fortunately,) A man came running from the furthest (*remote*) end of the town saying, “O Moosa! Verily the ministers are discussing the need to execute you (*and will not hear your side that the killing was a mistake*). So leave (*the city for your own safety*). I am certainly a good counsellor to you (*I am your well-wisher so take my advice and leave immediately*).”

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٠﴾

٢٨

21. So Moosa عليه السلام left the town in fear and apprehension. He said, “O my Rabb! Save me from the oppressive (unjust) nation.”

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ ٢١

22. When Moosa عليه السلام turned to the direction of (the town of) Madyan, he said, “I have hope that my Rabb will guide me to the straight path (the path of safety).”

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ
قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ٢٢

23. When he reached the water of Madyan (the place where people watered their animals), he found a group of people watering (their flocks). He also noticed two women (two sisters) keeping their distance (from the crowd). He asked, “What is the matter with you two (why are you two not watering with the others)?” They replied, “(Because of modesty) We cannot water (our flock) until the shepherds return (home after watering their animals). (We are the only ones in our family who can do this task because) Our father is an extremely old man.”

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ٢٣

24. So Moosa عليه السلام watered (their flock) on their behalf and then turned to some shade saying, “O my Rabb! Indeed I am needy of whatever good (food and shelter) you bestow on me.”

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَىٰ اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ
وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ٢٤

25. (As he rested there) One of the two ladies came to him walking bashfully (modestly). She said, “My father is calling you (home) to reward you for watering (our flock) for us. When Moosa عليه السلام came to the father and related the stories (of his arrival in Madyan) to him, he (the father) said, “Do not fear. (Here in Madyan) You are safe from the oppressive (unjust) nation (you are safe from Fir'oun because he has no authority here).”

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ٢٥

26. One of the ladies (sisters) said, “O father! Employ him (to work for you). Indeed the best person you can employ is one who is (physically) strong (so that he can ably carry out his duties) and trustworthy (who will not misuse your property).” (Two important qualities for leadership)

قَالَ إِنِّي أَرِيدُ أَنْ اتَّخَذَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَىٰ أَنْ تَأْجُرَنِي ثَمَنِي حُجُوجٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ

وَمَا أُرِيدُ أَنْ أَمْلِكَ عَلَيْكَ سِتْرِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾

27. (Impressed by the integrity of Moosa عليه السلام) He (the father) said, “I wish to marry you to one of these daughters of mine on condition that you work for me for eight years. If you complete ten years (of service), it will be your choice. (However,) I do not wish to impose upon you (you may therefore choose between eight and ten years). If Allaah wills, you will find me to be among the righteous (who will treat you honourably and keep my word).”

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾

28. He (Moosa عليه السلام) said, “The matter is (settled) between the two of us. There should be no force on me with regard to whichever of the two terms (eight or ten years) I complete (the choice shall remain mine). Allaah is a Witness over whatever we say.”

فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾

29. When he (Moosa عليه السلام) completed the term and left (Madyan) with his wife (en route to Egypt), he perceived (observed what appeared to be) a fire. He told his wife, “Wait (here), for I see a fire. Perhaps I may bring you some news (directions to Egypt) from (the people) there (at the fire), or a brand from the fire so that you may warm yourself.”

فَإِذَا تَهَاوُودَى مِنْ شَاطِئِ الْأَوْدِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يُمُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾

30. When he reached the fire, a call came (a voice raised) from a tree on the right side of the plain, in the blessed (the hollow of a tree) piece of ground saying, “O Moosa! Indeed I am Allaah, the Rabb of the universe.”

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَاها تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يُمُوسَى أَقْبَلَ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمِينِينَ ﴿٣١﴾

31. “Throw down your staff.” When (Moosa عليه السلام threw it down,) he saw it writhing (quivering) like a (thin) snake, (because of which) he turned on his heels (retreated) without looking back (so that the snake should not attack him). (Allaah said to him) “O Moosa! Come forward and do not fear. You are certainly among the safe ones.” (Allaah then instructed him to grab hold of the snake. When he did this, it turned back into a staff.)

أَسْلَكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضًا مِنْ غَيْرِ سَوَاءٍ ۖ وَأَضْمَمَ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۖ فَذَنَبَكَ

بُرْهَانٍ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ أَنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ ﴿٣٢﴾

32. (Allaah further told him,) “Thrust (put) your hand in your collar and it will emerge (come out) shining white without any disease. And, if you fear (that your hand will remain like this), attach your hand to your side (and it will return to normal). These are two proofs (miracles to prove to people that you are a Nabi) from your Rabb to Fir'oun and his ministers. Verily they were always a sinful (disobedient) nation (so preach Towheed to them).”

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣٣﴾

33. He (Moosa عليه السلام) said, “O my Rabb! I had (mistakenly) killed one of them and I fear that (if I approach them) they will kill me (in retaliation).”

وَإِخِي هَارُونَ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٣٤﴾

34. “My brother Haaroon عليه السلام is more eloquent in speech than me, so send him as an aide to me to corroborate (support) me for I fear that they will reject me (call me a liar).”

قَالَ سَنَشُدُّ عَضُدَكَ بِإِخِيكَ وَنَجْعَلُ لَكَ سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا إِنَّنَا مُتَعَلِّمُونَ ﴿٣٥﴾

35. Allaah said, “We shall shortly strengthen your arm with your brother and grant the two of you such power because of which they will never reach you (never be able to harm you). The two of you and those who follow you will be victorious with Our Aayaat.”

فَلَمَّا جَاءَهُم مُّوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَٰذَا إِلَّا سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهَٰذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٦﴾

36. When Moosa came to them with Our clear Aayaat (miracles), they (Fir'oun and his ministers) said, “This (the miracles) is (merely) magic (and not real miracles) that have been falsely attributed (to Allaah). We have not heard of such a thing (happening) among our predecessors.” (Fathers)

وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدِّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٧﴾

37. Moosa عليه السلام said, “My Rabb knows best who brings guidance (the correct Deen) from Him and who will meet a favourable end in the Aakhirah. Verily, the oppressors (Kuffaar) will never succeed.” (It will therefore be seen whether it is you or I who shall be successful.)

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَهَامُنُ عَلَى الطِّينِ
فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لأظنُّهُ مِنَ الْكَذِبِينَ ﴿٣٨﴾

38. (Fearing that Moosa عليه السلام may convince his people,) Fir'oun said, "O ministers! Besides myself, I know of no other Ilaah for your people. O Haamaan! Kindle for me a fire on sand (bake bricks for me), then construct a (high) tower for me so that I may get a peek (peep) at Moosa's Rabb (to see whether he exists or not). I strongly feel that he (Moosa عليه السلام) is from the liars (he is lying about being a Nabi of his Rabb)."

وَأَسْتَكَبرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُم إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾

39. Fir'oun and his armies were unjustly haughty on earth and thought that they will never return to Us (and will therefore not have to answer for their tyranny).

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٤٠﴾

40. So We (ultimately) seized Fir'oun and his armies, and cast them into the sea (drowned them all). See what was the plight of the oppressors (and take heed from their unfortunate experience).

وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى النَّارِ ۖ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿٤١﴾

41. We made them leaders (on earth) who (did no good, but) called (others) towards the Fire (of Jahannam by promoting Shirk). They will not be assisted (against Allaah's punishment) in the Aakhirah.

وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً ۖ وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٤٢﴾

42. We set a curse after them (deprived them of Our mercy) in this world and on the Day of Qiyaamah they shall be among the despised ones.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بِصَاحِبِ الرَّسَالِ وَهَدَىٰ
وَرَحْمَةً لِّعَالَمِهِمْ يَتَذَكَّرُونَ ﴿٤٣﴾

43. Verily, after We had destroyed the former generations (of Kuffaar such as the Aad, Thamud and others), We granted Moosa عليه السلام the book (the Torah) as an eye-opener (insight) for people and as a (means of) guidance and mercy so that they may take heed (learn).

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٤﴾

44. You (O Rasulullaah ﷺ) **were never by the western side** (of the valley) **when We gave** (decreed) **Moosa** (عليه السلام) **the command** (to preach to Fir'oun), **nor were you among the witnesses to this** (However, you know about the incident as if you were there only because Allaah had informed you about it). (This proves that Rasulullaah ﷺ was indeed Allaah's Rasool because he never had the opportunity or capability to study such things nor has he the knowledge of the unseen.)

وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٢٥﴾

45. Nevertheless, We created (raised) **many generations** (after Moosa عليه السلام), **but their ages dragged on for very long** (causing them to become negligent and forget their responsibilities to Allaah). **You** (O Rasulullaah ﷺ) **were not even a resident from the people of Madyan reciting Our Aayaat to them** (you are therefore unable to possess such detailed knowledge of what happened there without receiving the information from Allaah). **It is only We Who** (select and) **send Ambiyaa** (to their nations. We have therefore selected you, O Rasulullaah ﷺ, and there is none who can object to or reverse Our decision).

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٦﴾

46. You were not beside Mount Toor when We called (spoke to Moosa عليه السلام), **but you** (have knowledge of this incident because you) **have been blessed with a mercy** (Prophethood) **from your Rabb** so that you may warn a nation (the people of Makkah) **to whom** (among whom) **a warner** (a Nabi) **has not come before, so that they may take heed.**

وَلَوْلَا أَن تُصِيبَهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنُتَّبِعَ آيَاتِكَ وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾

47. (We would not have sent Ambiyaa عليه السلام) **If it were not for the fact that a calamity** (punishment) **would afflict them** (people) **on account of what** (evil actions) **their hands send ahead** (to the Aakhirah), **causing them to say,** “O our Rabb! Why did You not send a Rasool to us so that we could follow (believe in and obey) **Your Aayaat and become of the Mu'mineen?**”

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُمْ لَكَافِرُونَ ﴿٢٨﴾

48. When the truth (Muhammad ﷺ) **came to them** (the Mushrikeen of Makkah) **from Us, they said,** “Why is he not given something like that which was given to Moosa (such as the staff that became a snake, the shining hand or the entire scripture at once)?” (If it is these things that make people accept Imaan, then) **Did people not reject** (disbelieve) **what was previously given to Moosa** (عليه السلام)?” **They said** (about Moosa عليه السلام and Haaron عليه السلام), “Two magicians assisting each other,”

and they said, "We do not accept any of them." (Therefore, it is very likely that the Mushrikeen of Makkah will also reject these miracles like the people of Fir'oun did.)

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِن كُنتُمْ صَادِقِينَ ﴿٤٩﴾

49. Say (to the Mushrikeen), "If you reject the Qur'aan and the Torah revealed to Moosa عليه السلام, then) Produce (bring forth) a book from Allaah better in guidance than the two of them, which I shall follow if you are truthful (in your claim that your book is better)."

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمِنْ أَضَلِّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾

50. If they do not respond (answer) to you (by bringing such a book to you), then you should know that they are following only their whims (they have no cause to reject except because they follow their passions). Who can be more unjust (misguided) than the one who follows his whims without any guidance from Allaah? Verily Allaah does not guide an oppressive (unjust) nation (those who do things merely because it appeals to their fancy will not be rightly guided because they refuse to accept any advice).

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾

51. We sent this word (the Qur'aan) repeatedly to them (the Mushrikeen) so that they may take heed (However, they still fail to accept).

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾

52. Those (Jews and Christians) to whom We have given the Book (the Torah and Injeel) from before (the coming of the Qur'aan) believe in it (they believe in the Qur'aan because they had been informed about Rasulullaah ﷺ arriving with it).

وَإِذْ آتَيْنَاهُمُ الْوَعْدَ الْمَتَابَةَ إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّكُم مِّن قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾

53. When it (the Qur'aan) is recited to them (the Jews and Christians who accepted Islaam), they say, "We believe in it. It is definitely the truth from our Rabb. Indeed, we were subservient (to Allaah's commands) from before (the arrival of this Qur'aan)."

أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا زَرَعُوا لَهُمْ يُفْقَهُونَ ﴿٥٤﴾

54. These people will be granted (receive) double reward on account of their Sabr (because they believed in their Nabi before Rasulullaah ﷺ came to them and then believed in him as well). They resist evil with good and spend (in charity) from what We have given (provided) them.

وَإِذْ أَسْمِعُوا النَّعْوَىٰ عَرَضًا عَنَّهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ ﴿٥٥﴾

55. When they hear futile (vain) talk (such as verbal abuse from the Kuffaar), they turn away from it (ignore it) saying, “Our actions are ours (and none of your concern because we will answer for them) and your actions are yours (and none of our concern because you will have to answer for them). We greet you with Salaam (we take leave from you). We do not seek (do not wish to converse and be with) the ignorant (such as yourselves who can only criticise others rather than attempt to see things their way or at least respect their opinions).”

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

56. (Referring to Rasoolullah ﷺ's remorse when he was unable to get his uncle Abu Taalib to accept Islaam before he died, Allaah says,) Verily you (O Rasoolullah ﷺ) cannot guide those whom you love (to Islaam), but Allaah guides whoever He wills. He is best aware of those who are (deserving to be) rightly guided (and who deserve to be guided to Imaan).

وَقَالُوا إِنَّا نَتَّبِعُ الْهُدَىٰ مَعَكَ نَتَخَفُ مِنْ أَرْضِنَا أَوْ لَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

57. They (the Mushrikeen of Makkah) say (to Rasoolullah ﷺ), “If we follow the guidance (Islaam) with you, (the other Arab tribes will attack us and) we will be removed from our land.” Have We not given them a safe Haram (where no one dares attack them), to which the fruit (product) of everything is brought as a provision from Us (because of which they will not face starvation even though others may refuse to deal with them) ? However, most of them have no knowledge. (Even before the coming of Rasoolullah ﷺ, Allaah had made the Haram of Makkah a sacred place and all the Arabs regarded it as a place where no blood could be spilt. For this reason, while people were killed around Makkah, the people of Makkah always remained safe. The excuse they mentioned above for not accepting Islaam was therefore invalid because they would have enjoyed the same safety even after accepting Islaam.)

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فِتْلِكَ مَسْكَنُهُمْ لَمْ تَسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾

58. Many were the towns that We have destroyed (because of their kufr), who boasted about their affluence (their wealth which was of no help to them against Allaah's punishment). There lie (the ruins of) their homes, which were occupied only a short while after them (for a few days or hours by passing travellers). We have always been the successors (of all nations because We remain after them).

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾

59. Your Rabb would never destroy towns until He sends a Rasool to their capital (main city) who recites His Aayaat to them (thereby giving them a chance to accept Imaan). We would never destroy towns unless their inhabitants were oppressive (sinners by rejecting their Rasool and committing kufr).

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ ﴿٥٩﴾

60. Whatever you have been granted (in this world) are the assets and adornments of this worldly life (which you will have with you only for a short while). (However,) That (the rewards for your good deeds) which is with Allaah is better and everlasting. Do you not understand (that it is foolish to cling on to something temporary at the expense of losing something everlasting) ?

أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ﴿٦٠﴾

61. Can the person (the Mu'min) who receives the promise (of Jannah which) We made to him (for accepting Imaan and for doing good deeds), be like the one (the Kaafir) to whom We have granted the pleasures (benefit) of this worldly life, after which he will be from those to be presented (as a morsel to Jahannam) on the Day of Qiyaamah? (Therefore, a Mu'min is always better than a Kaafir.)

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٦١﴾

62. (Do not forget) The day (of Qiyaamah) when Allaah shall call them (the Mushrikeen) saying, "Where are those partners that you ascribed to Me (where are the Shayaateen and your leaders whom you listened to instead of Me, as if they were My partners? Are they here to assist you) ?"

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ﴿٦٢﴾

63. Those against whom the decision (of punishment) shall be passed (the Shayaateen and Kuffaar leaders), will say (admit), "O our Rabb! These are the ones whom we had misled (seduced). We misled (seduced) them (without force) just as we were misled (without force). We make it clear before You that we are absolved (free) of them (they obeyed us out of their own free will). They never (really) worshipped (followed) us (but it was their own desires that they followed)."

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٦٣﴾

64. It will be said, "Call your partners (those whom you worshipped instead of Allaah)." They (the Mushrikeen) will then call for them (for their gods to assist them), but they will not respond to them. They will (then) see the punishment (before their very eyes without anyone to assist them). If only they were rightly guided (then they would not have to face the terrible punishment).

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾

65. (Keep in mind) The day (of Qiyaamah) when Allaah will call them (the Kuffaar) saying, “How did you respond to the Ambiyaa (Did you obey them or not)?”

فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾

66. All information (excuses to save themselves) will be lost to them on that day (they will be completely dumbfounded) and they will not (even) be able to ask each other (for an appropriate reply).

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَلَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٦٧﴾

67. As for those who repent (from kufr), have Imaan and do righteous deeds, it is expected that they will be from the successful ones (on the Day of Qiyaamah).

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾

68. Your Rabb creates whatever He wills and selects (chooses whoever He wills to be a Nabi and whatever injunctions He deems appropriate for a nation). They (people) have no choice (in the matter and therefore have no right to object). Allaah is Pure and Exalted above all (gods) they ascribe as (His) partner.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾

69. Your Rabb knows what (beliefs and intentions) their hearts conceal (hide) and what (actions) they make public (reveal) (Therefore, nothing can be hidden from Him).

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

70. He is Allaah, besides Whom there is no Ilaah. All praise belongs to Him in the first (this world) and in the next (the Aakhirah). All command (control over everything) is His, and to Him shall you all be returned (for questioning after death).

قُلْ أَعَيْتُمَنِ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَمَةِ مِنَ اللَّهِ عِزُّ اللَّهِ يُبْصِرُ أَفَلَا تَسْمَعُونَ ﴿٧١﴾

71. Say, “Tell me. If Allaah makes the night perpetual (unending) for you until the Day of Qiyaamah, which Ilaah besides Him can bring light to you? Can you not hear (listen to this with the intention of understanding and accepting)?”

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾

72. Say, "Tell me. If Allaah makes the day perpetual (unending) for you until the Day of Qiyaamah, which Ilaah besides Him can bring night to you, in which you may find peace? (rest) Can you not see (understand that you are wrong to worship other gods when Allaah is the Most Powerful)?"

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

73. Out of His mercy, He has created the day and the night for you so that you may find peace (rest) in them, seek from His bounty (earn your living), and express your gratitude to Him (for these and other favours).

وَيَوْمَ يَنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٤﴾

74. (Remember) The day when Allaah will call them (the Mushrikeen) saying, "Where are the partners that you ascribed to Me?"

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٥﴾

75. We will extract (draw out) a witness from every nation (who will be their Nabi) and (when he testifies to their kufr, We will) say (to them), "Produce (bring) your proof (to prove that your gods are more worthy of worship than Allaah)." They will then come to know that the right (of being worshipped) belongs only to Allaah and whatever they ascribed to Allaah will be lost to them (unable to assist them in the least).

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾

76. Indeed Qaaron was from Moosa ؑs people (the Bani Israa'eel), but he rebelled (outrageously) against them (oppressed them and behaved arrogantly towards them). We granted him treasures, the keys of which were too heavy (even) for a mighty troop of men. (Remember the time) When his people (the Mu'mineen from the Bani Israa'eel) told him, "Do not be boastful (proud), for verily Allaah does not like the boastful ones." (proud ones)

وَاتَّبَعَ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

77. “Seek (to earn) the Home of the Aakhirah using the means (wealth and status) that Allaah has granted you (by using these means to please Allaah) and do not forget (to take) your portion of this world (as rewards to the Aakhirah by spending for Allaah's pleasure). Be good (towards others) just as Allaah has been good to you (by granting you so much wealth). And do not seek (to create) corruption (evil) on earth, for Allaah does not like those who create corruption.” (evil)

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۖ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾

78. (Refusing to acknowledge that his wealth was from Allaah,) He replied, “I have been granted all of this (wealth) because of the knowledge I possess (because I am skilled in making money).” Did he not know that Allaah had already destroyed many generations before him who were (physically and financially) more powerful (stronger) than him (much) and larger in number (he should therefore realise that Allaah has complete control over everything and that everything comes from Him) ? The criminals (sinners) will not be questioned about their sins (on the Day of Qiyaamah, rather they will only need to admit their sins because Allaah has complete knowledge of what they do).

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۚ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا لِيَلْبَسُوا مَا أَتَوْنَ قَارُونُ ۚ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾

79. So he (Qaaroon) emerged among his people in pomp and splendour (making a show of his wealth). Those who desired the world gaped, “If only we also possessed what Qaaroon has! Undoubtedly, he is extremely fortunate.” (a man of mighty fortune)

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ تَوَابُ اللَّهِ خَيْرٌ لِّمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ﴿٨٠﴾

80. Those who were granted knowledge (the understanding of Deen) said, “Woe to you! Allaah's rewards are better for the one who has Imaan and who does good deeds. (However,) Only those who exercise Sabr shall receive (will endure) this.”

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنْتَصِرِينَ ﴿٨١﴾

81. So We plunged (sank) Qaaroon and his home within the ground (the ground swallowed him up together with all his possessions). (When Allaah's punishment arrived,) There were no troops to assist him against (the punishment of) Allaah, nor could he assist himself (despite what he possessed).

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَانَ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ ۚ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيُكَانَ لَا يَفْلِحُ الْكَافِرُونَ ﴿٨٢﴾

82. The next morning those who yearned to be like him the previous day said, “O dear! Indeed Allaah increases *(extends)* sustenance for those bondsmen He wills and decreases *(for whoever He wills. We should therefore be content with what Allaah has given us).* *(We were wrong to think that Allaah had not favoured us by giving us what Qaaroon had because)* If it were not for Allaah's favour *(mercy)* on us, we would also have been plunged *(sunk into the earth like him).* Alas! The Kaafiroon will certainly not succeed *(despite their vast fortunes).*”

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمَتَّقِينَ ﴿٨٢﴾

83. This *(Jannah)* is the *(last)* Home of the Aakhirah, which We shall assign *(give)* to those who do not desire pomp *(glory)* on earth nor corruption. The *(best)* outcome *(ultimate)* shall be for those with Taqwa. *(Allaah fearing ones)*

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٣﴾

84. Whoever brings a good deed *(to the Aakhirah)* will receive *(a reward)* better than that *(His reward will be multiplied at least ten times).* *(On the other hand),* Whoever brings a sin, the sinners *(evil doers)* will be punished only for what they did *(their punishment will not be more than they deserve).*

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٤﴾

85. *(When Rasulullaah ﷺ was forced to leave Makkah, Allaah consoled him by saying,)* Verily, the One Who has made *(practising and propagating)* the Qur'aan obligatory on you shall return you to your place of return *(to Makkah and ultimately to Jannah).* Say *(to the Mushrikeen who accuse you of misleading people),* “My Rabb knows best who brings guidance *(understanding of the way)* and who is in manifest error.”

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ ﴿٨٥﴾

86. *(O Rasulullaah ﷺ! Before being commanded to preach to people as a Nabi)* You never expected that the Book *(the Qur'aan)* would be given to you, but it is only by the mercy of your Rabb *(that He has chosen you to be His Rasool and revealed the Qur'aan to you).* So *(because you have been granted this noble status, you should)* never be an accomplice to the Kaafiroon *(by doing as they say because this does not befit your high standing).*

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أُنْزِلَتْ إِلَيْكَ وَادْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٦﴾

87. They *(the Kuffaar)* should never prevent *(bar)* you from *(practising and preaching)* Allaah's

Aayaat after they have been revealed to you. (Despite their hostilities, you should) Keep calling towards your Rabb and never be from the Mushrikeen.

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ٨٨

88. Do not call to (do not worship) another Ilaah with Allaah. There is no Ilaah but Him. Everything shall perish but His Countenance. All decisions (commands) rest with Him and to Him shall you all be returned (after death).